

*The Character and Blessedness of the Righteous  
represented :*

IN A  
S E R M O N

PREACHED AT  
HABERDASHERS-HALL,  
On the DEATH of  
*WILLIAM CROMWELL, Esq;*

*JULY 9, 1772.*

To which are added,

The S P E E C H  
Delivered at his INTERMENT;

With a brief ACCOUNT of the *Cromwell*-Family  
from about the Year of our Lord 1000, to  
the present Time, in which are inserted Anec-  
dotes of the memorable OLIVER, and his Sons  
*Richard and Henry Cromwell.*

---

By *THOMAS GIBBONS, D.D.*

---

L O N D O N :

Printed for J. BUCKLAND, in Pater-noster-Row ;  
E. and C. DILLY, in the Poultry ; and  
J. TOWERS, in Forestreet. 1773.

[Price One Shilling.]

The Church of St. Andrew, in the City of London

proposed to be erected

IN A

S E R M O N

PREACHED AT

HABERDASHERS HALL

On the DEATH of

WILLIAM CROMWELL ESQ.

July 9. 1779

to which are added

The S E R M O N

Delivered at his interment

With a brief Account of the Growth of the  
Church of England, from about the Year of 1600, to  
the present Time; and the history of the  
lives of the most eminent Divines, and his sons  
Richard and Henry Cromwell.



By THOMAS GIBBONS, D.D.

Printed by J. Puckering, in Pall-mall, near the Theatre-Francoise.

L O N D O N :

Printed by J. Puckering, in Pall-mall, near the Theatre-Francoise.  
L. and C. Dilly, in Pall-mall, near the Theatre-Francoise.  
J. Thomas, in Pall-mall, near the Theatre-Francoise.  
Price One Shilling.

ISAIAH III. 10.

*Say ye to the Righteous, that it shall be well  
with him—*

**T**HERE are very evident and remarkable Differences among Mankind. Some are Rich, and some are Poor; some are Honourable, and some are Mean; some are endowed with very lively and powerful Intellects, and others are but of slow and slender Understanding; but these Differences between Men and Men are by no means the most important, however they may most excite the Attention, and determine the Regards of the World about them; for there is a Difference much more momentous than any that has been mentioned, and which is most, I might say in a manner alone considered by the great LORD of All, and according to which he will award at last the  
B eternal

eternal Sentence of infinite Happiness or infinite Misery ; and this Difference is no other, in one Word, than that of THE RIGHTEOUS and THE WICKED. If a Man is found among the Number of the first of these Characters, let his Condition in this World be never so low, let his Figure in this World be never so insignificant, and let his intellectual Abilities and Accomplishments be never so scanty and inconsiderable, yet he will be owned and accepted of his Maker and Judge in the great Day as his Friend and Favourite, and will be bid welcome by Him into the Joys and Glories of his Presence and Kingdom ; while, on the other Hand, if a Person is found at last among the Company of the Wicked, whatever were his Riches, whatever were his Honours, whatever were his Powers of Genius, whatever were his Acquisitions in Knowledge, he will be rejected, condemned, and accursed of his Maker, and must sink under the Weight of his righteous Indignation into everlasting Shame and Sorrow, into that bottomless Pit of Perdition, *where the Worm dies not, and where the Fire is not quenched* ; \* according to those

\* Mark ix. 46.



those very just, as well as solemn Lines of  
*Dr Watts* in his *Lyric Poems*:

There's a Day hast'ning ('tis an awful Day)  
 When the great Sov'reign shall at large review  
 All that we speak, and all we do,  
 The several Parts we act on this wide Stage of Clay:  
 These he approves, and those he blames,  
 And crowns perhaps a Porter, and a Prince he damns.  
 O, if the Judge from his tremendous Seat  
 Shall not condemn what I have done!  
 I shall be happy though unknown,  
 Nor need the gazing Rabble, nor the shouting Street:

Since then this is the Case, that the grand  
 Concern is whether we are among *the*  
*Righteous* or *the Wicked*, let us lay aside all  
 other Matters, the Trifles and Shadows of  
 Time, the little and transient Diversities of  
 the present Life, and consider with a serious  
 Application to ourselves what is the Charac-  
 ter, and what will be the Condition of *the*  
*Righteous*, and what is the Character, and  
 what will be the Condition of *the Wicked*.

Say ye to *the Righteous*, that it shall be well with  
*him*. The Words are a plain Proposition,  
 and this uttered from the Oracle of God him-  
 self,

self, and recorded in the Writings of a Prophet sent by him, and speaking under his Inspiration. How worthy therefore of our deepest Attention! Let us then,

*First*, Consider the Character here mentioned, that of *the Righteous*. And,  
*Secondly*, The Blessedness connected with this Character; *Say ye to the Righteous, that it shall be well with him.*

I. Let us consider the Character here mentioned, that of *the Righteous*.

And from the same Scriptures which mention the Righteous, and the Blessedness that belongs to him, let us learn what it is that constitutes his Character, or what are the Qualifications necessary to compose it. And,

(1.) Shall we not find that Person to be *righteous* according to the Scriptures, who is of an humble and contrite Spirit? Or in other Words, shall we not find it absolutely requisite, in order that a Person may be truly denominated Righteous in the Scripture-sense, to be of an humble and contrite Spirit? Religion, however high it rises, though it reaches

reaches up to Heaven, and the Top Stone of the Divine Structure is laid in Glory, yet begins low, and lays its Foundation in the Soul in the deepest Humiliation and Abasement before God. We are all Sinners before God, and that we may come within the Bond of his Covenant, be restored to his Favour, and may enjoy him as our God, it is proper, that we should come before him as Transgressors, as Penitents, as utterly unworthy of his kind Regards, and as meritorious of his awful Indignation against us. *The Sacrifices of GOD are a broken Spirit; a broken and a contrite Heart, O GOD, thou wilt not despise (a). For thus saith the High and Lofty One, who inhabits Eternity, whose Name is holy, I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and the Heart of the contrite ones (b).* That is a striking Representation to our Purpose in our LORD's Parable of the *Pharisee* and the *Publican*, where he acquaints us, that the vainglorious *Pharisee*, with the pompous Display of his Excellencies, was rejected by God, while the

B 3

poor

(a) Psalm li. 17.

(b) Isaiah lvii. 15.

poor *Publican*, who dared not to lift up his unworthy Eyes to Heaven, *but smote upon his Breast, saying, LORD be merciful to me a Sinner, went down to his own House justified (c)*. And let it not be unnoticed by us, that upon these particular Instances our LORD makes a general Observation that includes all Men, all Sinners in their Transactions with an holy offended GOD; *for every one, says he, that exalts himself, shall be abased; and he that humbles himself shall be exalted (d)*. A Variance, a Breach has taken Place between GOD and us. We have broken his Laws, trampled upon his Authority, abused his Goodness, and are obnoxious to his avenging Justice, and therefore we are to come before him, not with the Ostentation of our *imaginary* Virtues, with any Claims of Desert at his Hands, as profitable Servants, but as Delinquents, as Malefactors, who lie entirely at Mercy; not unlike the Servants of *Benbadad* in their Embassy to the King of *Israel*, who put Sackcloth on their Loins, and Ropes upon their Heads, and in this humiliating Manner implored

(c) Luke xviii. 13, 14.

(d) Luke xviii. 14.



plored his Compassion (e). It is an ever-  
 lasting Truth, that though *the LORD is high,*  
*yet that he hath a Regard to the Lowly, but that*  
*the Proud he knows afar off.* If we would be  
 indeed the People of God, and be accepted  
 of him, let us begin where the People of God  
 begun; LORD, enter not into Judgment with  
 us, for in thy Sight can no Flesh living be jus-  
 tified (f).--If thou, LORD, shouldest mark Iniqui-  
 ties, O LORD, who shall stand (g)?--Have Mercy  
 upon us according to thy Loving-kindness, and ac-  
 cording to the Multitude of thy tender Mercies (h).  
 --If I justify myself, my own Mouth shall condemn  
 me: If I say I am Righteous, this also shall prove me  
 perverse (i).--We are all as an unclean Thing,  
 and all our Righteousnesses are as filthy Rags; and  
 we all fade as a Leaf, and our Iniquities like the  
 Wind have taken us away (k).--We are ashamed,  
 and blush to lift up our Faces to thee our GOD,  
 for our Iniquities are increased over our Heads,  
 and our Trespas is grown up unto the Heavens (l).

B 4

O LORD,

(e) 1 Kings xx. 31. (f) Psalm cxliii. 2.

(g) Psalm cxxx. 3. (h) Psalm li. 1.

(i) Job ix. 20. (k) Isaiah lxiv. 6.

(l) Ezra ix. 6.

—O LORD, *Righteousness belongs unto thee, but unto us Confusion of Faces* (m).—Father, I have sinned against thee, and am no more worthy to be called thy Son (n). By Pride we fell, and by Humility we rise (o). The Ploughshare of Conviction must enter the Soul, and break up its fallow Ground, before we shall become a Nursery of Heaven, a Vineyard of the LORD, where he will command his Blessing, even Life for evermore. The richest

(m) Dan. ix. 7. (n) Luke xv. 21.

(o) This Thought I have borrowed from a very pious as well as beautiful Poem of Dr. *Arbuthnot's*, intituled, ΤΝΩΘΙ ΣΕΑΥΤΟΝ, *Know Yourself*; in which, after shewing us the Vanity of the Schemes of Pagan Philosophy to give us a right Knowledge of ourselves, he brings us to the Scriptures, which he justly styles

The Balm, the Light, the Guide of Souls perplext:  
And thence he hears a Voice that speaks to him,

In vain thou hop'st for Bliss on this poor Clod;

Return and seek thy Father, and thy God:

Yet think not to regain thy native Sky,

Borne on the Wings of vain Philosophy;

Mysterious Passage hid from Human Eyes;

Soaring you'll sink, and sinking you will rise:

Let humble Thoughts thy wary Footsteps guide,

Regain by Meekness what you lost by Pride.

est Harvests spring up from naked Seeds, and deep Furrows plentifully watered, and drenched with Showers.

(2.) Shall we not find that Person to be *righteous*, according to the Scriptures; or, in other words, shall we not find it absolutely necessary in order that a Person may be truly denominated righteous in the Scripture-sense, who looks for Justification and Acceptance with GOD to his Mercy, as vouchsafed through the Mediation and Merits of the Lord JESUS CHRIST? As Sinners, as we have shewn under the foregoing Particular, we are to come to GOD, and look only for Salvation to the divine Mercy; but then let us, according to the Instructions of sacred Writ, consider that this Mercy is to be expected, to be applied for, and received by us in that Way, and in that Way only, which GOD himself has appointed. And what Way is this, but the Mediation and Merits of the Lord JESUS CHRIST? Who, though he was the eternal Son of GOD, yet became incarnate in our Nature, took our Place, bore our Sin, and was made our Sacrifice, and Ransom, and in Virtue of it appears in Heaven as our Advocate

Advocate and Intercessor, and thus discharges us from Guilt and Condemnation, and brings us into, a State of Favour and Acceptance with God, in full Harmony with his Truth, Justice, and Holiness. When as Sinners we turn ourselves to the Mercy of God, we are to remember that it is in Christ that God is reconciling the World unto himself, not imputing their Trespases unto them (p).--That we are justified by Divine Grace through the Redemption that is in CHRIST JESUS (q). — And, that as Sin hath reigned unto Death, even so does Grace reign through Righteousness unto eternal Life by CHRIST JESUS our LORD (r). Do we then for our Justification and Acceptance at the Bar of an infinitely holy and just God look to his Mercy shining forth upon us in the Face of JESUS CHRIST? Are we willing to lay hold on Salvation through a Redeemer? Is it our Language, “ Behold, O Lord, our  
 “ Shield, and look upon the Face of thine  
 “ Anointed! Let us be accepted in Jesus the  
 “ Beloved of thy Soul, and O that he may be  
 “ the Saviour of ours! For his Sake be gra-  
 “ cious

(p) 2 Cor. v. 18.

(q) Rom. iii. 24.

(r) Rom. v. 21.



" cious to us. Let us be clothed with the  
 " Garments of his Righteousness, and the  
 " Robes of his Salvation! Let him answer  
 " for us in every Demand of Divine Justice;  
 " and what we owe let it be placed to the Ac-  
 " count of our Surety, as he is the End of  
 " the Law for Righteousness; as there is  
 " Redemption in his Blood, even the For-  
 " giveness of Sins, according to the Riches  
 " of Divine Grace."

As *Noah* and his Family betook them-  
 selves for Safety from the impending Deluge  
 to the Ark; as the *Israelites*, bitten by the fiery  
 Serpents in the Wilderness, looked for Heal-  
 ing to the Brazen Serpent which God had  
 appointed for their Cure; and as the Man-  
 slayer, with the Blood of Innocence upon  
 him, and in Danger of Destruction from the  
 Avenger behind him, fled for his Life to  
 the City of Refuge so let us betake ourselves,  
 let us look, let us fly to the Lord JESUS CHRIST,  
 to his Mediation, to his Merits, *desiring to*  
*be found in him, not having our own Righteousness,*  
*which is of the Law; but that which is through*  
*the Faith of CHRIST, the Righteousness which*  
*is of God by Faith(s).* Then indeed do we  
 become

become righteous, righteous through the Righteousness of another, even of him *who is the LORD our Righteousness* (t); *who was made Sin for us, though he knew no Sin; that we might be made the Righteousness of God in him* (v); and in whom the Seed of Israel are justified, and in whom they are to glory (w).

(3.) Shall we not find that Person to be *righteous* according to the Scriptures, who is regenerated and made holy by the Influences of the ever blessed Spirit? As there is a Necessity of Justification, in order that we may be discharged from Guilt, and appear with Acceptance before God, and as this Blessing flows from the Mediation and Merits of our Lord JESUS CHRIST, so there is a Necessity also of our Regeneration, which alone is to be expected, according to the Divine Word, from the Influences of the holy Ghost descending upon our Souls. *Except a Man, says our LORD, be born again, he cannot see the Kingdom of God* (x); and presently after,  
*Except*

(s) Phil. iii. 9.

(t) Jer. xxiii. 6.

(v) 2 Cor. v. 21.

(w) Isaiah xlv. 25.

(x) John iii. 3.

*Except a Man be born of Water and of the Spirit, (of the Spirit, whose Influences are typified by Water, and are to the Soul for Purification what Water is to a polluted Body,) he cannot enter into the Kingdom of God (y). We must become new Creatures (z); we must be Partakers of a divine Nature (a); we must have a new Heart and a new Spirit (b); or we are not among the Righteous in Reality, whatever we may be in Profession; nor are we made meet for the Inheritance among the Saints in Light. Old Things must pass away, and all Things must become new, or we are still among the Wicked, the Dross, the Stubble, the Chaff of our World, and with them must we have our Doom and Portion at last. He who is righteous in the Scripture-Sense is one who is become internally and sincerely holy, and this not by his own Power, but by the Spirit of Grace and Holiness entering into him, and taking the Possession and Guidance of his Soul. Blessed are the Pure in Heart, for they and only they shall see God (c).*

There

(y) John iii. 5.

(z) 2 Cor. v. 17.

(a) 2 Pet. i. 4.

(b) Ezek. xxxvi. 26.

(c) Matt. v. 8.

There must be new Views, new Inclinations, new Resolutions, and the Current of the Soul must be purified, and have a divine Turn given to it, or we are still not among the *Righteous*, but the *Wicked*, and without *Holiness*, inward real Holiness, a Principle of divine Life, an Heart taken off from the World and Sin, and dedicated to God and his Glory, in vain is it *that we hope to see the LORD* (d).—*That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit* (e).

(4.) Shall we not find that Person to be righteous according to the Scriptures, who lives in Communion and Converse with God, and in constant Dependence upon him? As there is to be a divine Principle, so this divine Principle is to be exercised, and, having been born of the Spirit, *we are to live in the Spirit, and walk in the Spirit* (f). The Connexion between God and our Souls begun in Regeneration is to be maintained by Correspondence and Fellowship with him, and daily Reliance upon him. We are to walk

as

(d) Heb. xii. 14.

(e) John iii. 6.

(f) Gal. v. 25.



*as seeing him who is invisible (g). We are to walk as under his Eye (h), and with a View to his Glory (i); we are to trust in him with all our Hearts, and lean not to our own Understandings; and in all our Ways to acknowledge him (k).*

True Religion in the Soul opens and establishes an Intercourse between God and us. On our Side we send to him our Prayers, Praises, Humiliations, Confessions, Wants, Sorrows, Hopes, and Joys; and on the Part of our God are communicated Guidance, Relief, Support, Peace, and strong Consolation. There is not a Day that a true Saint lives in which God is not in his Thoughts, in which there is not a Sense of his Presence, a Fear of his Majesty, a Pleading of his Promises, an Eye to his Precepts, and a Renewal of Acquaintance with him. A Saint, in his right Frame of Mind, unless some sinful Stupor has come upon him, (which, by the Way, will sooner or later be shaken off, and heavily bemoaned) always regards his God, reads and delights in his Word, observes his Providences, relies upon  
his

(g) Heb. xi. 27.

(h) Gen. xviii. 1.

(i) 1 Cor. x. 31.

(k) Rom. iij. 5, 6.

his Power and Goodness, and is found an humble Petitioner, and Suppliant at his Throne. This is what the Scripture in various Language calls *living to the Lord* (l) — *loving him with all our Hearts, and Souls, and Mind, and Strength* (m) — *seeking the Lord* (n) — *following hard after him* (o) — *walking humbly with GOD* (p) — *and glorifying him with our Bodies and Spirits which are GOD's* (q); or, as the Apostle John speaks, this it is to have Fellowship with the Father and with his Son JESUS CHRIST (r).

(5.) And lastly, Shall we not find, according to the Scriptures, that he is a *righteous* Person whose Conversation and Conduct are blameless and holy? Internal Holiness, the Seeds and Exercises of Grace within, will be followed with external Holiness, or good Works in the outward Converse and Behaviour. The good Root will produce good Fruit; and, when we are planted an holy Seed, a right Vine, our Clusters *will cheer both*

(l) Rom. xiv. 8.

(m) Mark xii. 30.

(n) Psalm ix. 10.

(o) Psalm lxiii. 8.

(p) Micah vi. 8.

(q) 1 Cor. vi. 20.

(r) 1 John i. 3.

*both God and Man* (s). Being born from above there will be an holy Walk before God in all his Ordinances ; and our Closets, our Families, and the Sanctuary of the LORD will be Witnesses to our frequent Attendance and sincere and fervent Devotions. We shall love the Habitation of God's House, and choose rather to be Door-keepers there than to dwell in the Tents, or even upon the Thrones of Wickedness. The People of God will be dear to us, and we shall delight to associate with them, to oblige, and serve them.

As to ourselves, we shall stand aloof from all Impurity, Intemperance, and all the Pollutions of the Flesh, and we shall also be upon our Guard against Wrath, Envy, Malice, Pride, Hypocrisy, and the other Pollutions of the Spirit. And as to the World, we shall be harmless and without Rebuke, observing Truth, Righteousness, and Benevolence, being kind and tender to all, and ready to do Good to all, as far as our Opportunities and Powers can extend. Thus shall we be living Epistles of JESUS CHRIST, known and read of all Men (t) ; thus shall we shew out of a good Conversation our

C Works

(s) Judges ix. 13.

(t) 2 Cor. iii. 2, 3.

*Works with meekness of Wisdom (u); thus shall we deny all Ungodliness and worldly Lusts, and live soberly, righteously, and godly in the present World(w); thus shall we manifest to all, that we have received an Unction from Above of that Wisdom which is pure, peaceable, gentle, easy to be intreated; full of Mercy, and of good Fruits; without Partiality, and without Hypocrisy (x). As we shall be all glorious within in the Spirit and Temper of Holiness, so our Covering, in which we appear to the World, will be that of wrought Gold, or Raiment of Needle-work, a rich Embroidery made up of various Graces and Virtues, shining abroad to the Glory of our God, who who has called us out of Darkness into his marvellous Light, and formed us for himself, that we should shew forth his Praise.*

Thus have we considered, according to the Directions of our first Head, the Character here mentioned, that of *the Righteous*.  
I come,

II. To consider the *Blessedness* connected with this Character: *Say ye to the Righteous, that it shall be well with him.*

It

(u) James iii. 13.

(w) Titus ii. 12.

(x) James iii. 17.



It shall be well with him. Few Words, but of vast and immeasurable Meaning. The exceeding great and eternal Weight of Glory is here epitomized. It is but little that we can offer in Enlargement upon them, in Comparison with that which they deserve, but however, let me mention the Blessedness of the *Righteous*, or shew *that it shall go well with him* in a few Particulars.

First, It shall be well with *the Righteous* in Life. He is one of the People of God, one that fears, that loves, and that trusts in Him, and that faithfully and chearfully serves Him. He is one whom God has justified, and brought nigh unto himself by the Blood of his Son; he is one upon whom he has set his Seal, the Mark of the living God, that distinguishes him as his Saint in Regeneration; and he is one whom he has brought into his Family, and made a Partaker of the Privileges of his Children by Adoption; this *righteous* Person therefore shall find it well with him in this Life. In his Wants, his God will be his Relief; in his Afflictions, his God will be his Support; in his Temptations, his God will be his Defence; in his Difficulties, his God will be his Guide;

Guide; in his Weakness, his God will be his Strength; and, in a Word, Infinite Wisdom, Power, and Love shall never fail nor forsake him. If Creature-Comforts run low, the uncreated Fountain that is still full shall yield him Supplies. If Clouds and Darkness and Storms are without, yet there shall be Light, and Peace, and Joy within. At all Times, in all Conditions, God shall be with his Saint and Servant; and if he is a Stranger and Sojourner here, as all his Fathers were, yet he shall have this for his Comfort, that he is a Stranger and Sojourner with his God (y): that God, *who is the Dwelling-place of his People in all Generations* (z).

Secondly, It shall be well with *the Righteous* at Death. God will be with his Saints, not only in Life, but, when Heart and Flesh fail, and none else can help them, then God will be near to them, and safely conduct them over the spiritual *Jordan*, Death, to the promised Inheritance of Glory. How often has God been with his People in their dying departing Moments? How have they triumphed over their last Enemy, even when they were under his Power, and how have they

(y) Psalm xxxix. 12. (z) Psalm xc. 1.

they sang in the dark Valley amidst the silent Shades and solitary Gloom O *Death where is thy Sting?* O *Grave, where is thy Victory?* But whatever is the Frame of Mind as to the People of GOD in Death, yet what Glory opens immediately behind it? The Soul of the Saint drops its Clay, is *absent from the Body*, and is *present with the LORD* (a). It is bid welcome to its GOD and Father, it ascends the glorious Mount *Zion*, it enters into the City of the living GOD, the heavenly *Jerusalem*, and mingles *with the innumerable Company of Angels, and the Spirits of just Men made perfect* (b); and, being set free from all Sin, Temptation, and Sorrow, and being made perfect in Holiness and Happiness, dwells with its GOD and Saviour, waiting for the glorious Manifestation of the Sons of GOD, the Day of the Resurrection of the Body, and its Re-union with it in Immortality and Glory.

Thirdly, *It shall be well with THE RIGHTEOUS* in the Day of Judgment. I need not tell you that a Judgment Day is appointed, when the Lord JESUS CHRIST shall be revealed from Heaven in his own and his Father's Glory; when he shall raise the Dead, Good and Bad, from their Graves; when he shall

c 3

set

(a) 2 Cor. v. 8.

(b) Heb. xii. 22, 23.

set all Mankind before his Tribunal; when he shall acquit the Righteous, and condemn the Wicked; and when both shall accordingly go away to their everlasting States either of final Happiness or final Misery. Now in this Day more eminently, more emphatically, may I so speak, shall it go well with the *Righteous*. With what Honour will their Bodies arise from their Graves, clothed with the Image of their Divine Redeemer? With what Pleasure will their Spirits revisit their former Bodies, not under the Scars and Curse of the first, but in the Glory and Blessedness of the second *Adam*? With what Joy will the Saints find themselves openly acquitted, acknowledged, and welcomed into the Kingdom of their Father? and with what Songs of Praise, and Shouts of Triumph shall they enter with their LORD into the Heaven of Heavens, and take their Seats at the Marriage-Supper of the Lamb, there to *behold the Face of their GOD in Righteousness, and to be satisfied in his Likeness* (c)? I add,

Fourthly, and lastly, *It shall go well with* THE RIGHTEOUS through eternal Duration. The Resurrection has now taken Place, the  
Judgment



Judgment is past, Hell has received its Prey, and Heaven has gathered to itself all the Saints of God from all the different Parts of the Earth, and from all the several Generations of Time ; and now nothing remains to *the Righteous* but everlasting Life and Blessedness. The Saint now sees himself in the Paradise of his God, and in his Vision and Enjoyment ; he feels himself perfectly holy and perfectly happy ; and, what is the Bliss of Bliss, the Heaven of Heavens, so it shall be with him for ever and ever. From the celestial Heights he darts his Eye through unbounded Duration, and sees it a pacific Ocean, sees Joys crowding upon Joys, Glories rising upon Glories without Measure, without Interruption, without End. “ I am  
 “ happy, says the Saint, and happy shall I be  
 “ for ever and ever. When Thousands,  
 “ when Millions, when Millions of Millions  
 “ of Years or Ages are rolled away, I shall  
 “ be as happy as when I first set Foot on the  
 “ Heavenly Shores. My Happiness is my  
 “ God, the all-sufficient, the eternal, the in-  
 “ finite *Jehovah* : and is not He a Fountain  
 “ that can never fail, an Ocean that can never  
 “ be exhausted ? *This God is my God for*

“ *ever and ever*. Nothing shall pluck me from  
 “ his Hands, nothing shall extinguish or  
 “ abate his Love. I am blessed, yea, and  
 “ I shall be blessed, if an Almighty, All-gra-  
 “ cious, and unchangeable God can make  
 “ me so. Nothing shall separate me from  
 “ the Love of God which is in CHRIST JESUS  
 “ my LORD; here is *Fulness of Joy*, here are  
 “ *Pleasures for evermore*.”

Having considered both the Character and  
 Blessedness of THE RIGHTEOUS, I proceed to  
 some Application and Improvement of the  
 Subject.

First, Let us examine ourselves whether  
 we are among the Number of *the Righteous*.  
 Have we been humbled and abased before  
 God as Sinners, and presented ourselves, as  
 with Ashes on our Heads, and Sackcloth on  
 our Loins, at the Footstool of the King of  
 Kings, our offended LORD and Sovereign,  
 and pleaded for Forgiveness with him not  
 from Merit but Mercy? Again, have we  
 looked for Favour and Acceptance with him  
 only in the Method in which He vouchsafes  
 them, through the Mediation and Merits of  
 his Son, and our Saviour the Lord JESUS  
 CHRIST,

CHRIST, *who is the Way, the Truth, and the Life*, so that none can come unto the Father but by him ; and in whom, and in whom alone, there is Salvation ; for *there is no other Name under Heaven given among men, whereby we must be saved, but the Name of JESUS ?* Do we quit the Sands for this sure Foundation which God has laid in *Zion ?* Do we drop the bruised Reed for this firm unshaken Rock ? And do we flee as a Cloud, and as Doves to our Windows, to him whom God has appointed as the *Hiding-place from the Wind, and the Covert from the Tempest ?* Further, have we been regenerated by the Influences of the holy Spirit ? Do we know what it is to become new Creatures ? And can we say that, though we were once blind, yet that now we see, and that our Hearts are taken off from Sin and the World, and are placed on God and Heaven ? Again, Do we know what it is to enjoy Communion with God, and to lead Lives of Dependence upon him ? Are the Thoughts, the Desires of our Souls towards him, and the Remembrance of his Name ? Do we live upon God, and live to him, and is there no Day in which there is not some Aspiration of the Soul to him, some

some Fellowship with him through his Son JESUS CHRIST? And finally, do we walk before God in all holy Conversation and Godliness? Are our Lives pure from all gross and foul Iniquity, every Spot that might discredit and belie our holy Profession? Are we the Salt of the Earth for spiritual Savour? Do our Lights shine before Men? Are we, like good *Simeon*, just and devout? Are we living and fruitful Branches in CHRIST the true Vine, and do we glorify our heavenly Father by bringing forth much Fruit? And do we hereby shew ourselves to be the genuine Disciples of the holy JESUS? Let us not deceive ourselves. Let us not be contented with any specious Forms and Appearances of Godliness; and let us be concerned that in the great Affair of Salvation we are guided by Scripture, and there let us investigate the Marks and Signs of *the Righteous*, and then ask ourselves whether they are to be found in us? Let the Mediation and Merits of our Lord JESUS CHRIST be laid as the Foundation of our Faith and Hope toward God; and then let us build upon them, not Wood, Hay, and Stubble, but Gold, Silver, and precious Stones; Works acceptable to God,  
and



and profitable, and praise-worthy in the Sight of Men. Do not think, on the one Side, that you can be justified by your own Works, but pass yourselves out of your own Hands into the Hands of CHRIST, as the great Propitiation, and Peace-Maker between God and Man; nor on the other Side do you ever suffer the Imagination to have Place with you for a Moment, that you are interested in the Salvation by CHRIST, and that you are accepted with God through him, if you live in Sin, habitual, wilful, and presumptuous Sin, but know assuredly, that without Purity of Heart, as well as Unblameableness in Life, you are not as yet become *righteous*, and that, though you may flatter yourselves that you are rich and increased with Goods, and have need of nothing, yet that you are poor, and miserable, and wretched, and blind, and naked. O that none of us may ever satisfy ourselves with being *almost* instead of being *altogether* Christians! Almost to come to Heaven's Gates, and not to be admitted there at last, is to be lost and perish for ever. Where our Souls, where ourselves, where Eternity depends, we cannot be too safe, too secure.

Secondly,

Secondly, If upon Examination we find ourselves not among *the Righteous*, let us make no Delay, but be instantly and earnestly concerned to answer their Character, that we may share in their Blessedness. Do we find indeed upon the Scrutiny that we have Reason to conclude that we are not among *the Righteous*, and that, as we are destitute of their Character, that we are in Consequence cut off from their Privileges and Blessedness then let us immediately and earnestly seek for Mercy ; seek for Mercy to pardon us for the Sake of CHRIST, and seek for Mercy to renew us by the Influences of the Holy Spirit. Let us be diligent in the Use of means, pray to God, read, and hear his Word, break off from all wicked Companions, associate ourselves with *the Righteous*, entreat their Supplications for us, and in a Word never be at Rest till we have a good Hope through Grace that we are justified, that we are regenerated, and so joined in Character with the Holy and Good, that we may be joined with them in their Happiness. *Seek the LORD while he may be found, call upon him, while he is near (d). Now is the accepted Time,*

•(d) Isaiah lv. 6.

*Time, now is the Day of Salvation (e). Expect not Salvation but in the Use of Means. If you would have Healing for your Souls, as Naaman was once to have Healing for his Body by washing in the Waters of Jordan, go to the Pool of Ordinances, and wait there till God shall command the Blessing, even Life for evermore. Turn you at my Reproof, says the great Father of Mercies; behold, I will pour out my Spirit upon you (f).*

Thirdly, If upon Examination we have Reason to conclude ourselves among *the Righteous*, as we have their Character so let us take the Comfort of their Blessedness. Have we been humbled before God, have we seen ourselves guilty and miserable, and lying and entirely at Mercy? Have we intrusted ourselves, to JESUS CHRIST, and taken Shelter from the Storms of divine Vengeance under the Covert of his Righteousness? Have we been regenerated, and made new Creatures, and, as the Evidences of this blessed Revolution in our Souls, are we maintaining daily Communion with God through his Son JESUS CHRIST, exercising daily Dependence upon him, and walking, not after the Flesh, but  
after

(e) 2 Cor. vi. 2.

(f) Prov. i. 23.

after the Spirit then let us, as we have the Character of *the Righteous*, take the Consolation that belongs to them. Let us be assured that in Life, in Death, in the Day of Judgment, and through eternal Duration it shall go well with us; let us ever rejoice in our God, and in all the Scenes and Vicissitudes of Life comfort ourselves that he will be with us, guide us by his Counsel, support us by his Arm, solace us with his Love, and afterwards bring us to his Glory. *I will greatly rejoice in the LORD, my Soul shall be joyful in my GOD; for he hath clothed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness; as a Bridegroom decks himself with Ornaments, and as a Bride adorns herself with her Jewels (g).* And again, *And in that Day thou shalt say, O LORD, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, GOD is my Salvation: I will trust, and not be afraid, for the Lord Jehovah is my Strength and my Song: he also is become my Salvation. Therefore with Joy shall ye draw Water out of the Wells of Salvation (h).*

Fourthly,

(g) Isaiah lxi. 10.

(h) Isaiah xii. 1,—3.



Fourthly, and lastly, Let us comfort ourselves upon the Decease of any of our Relatives or Friends, of whom we have good Hope that they were of the Number of *the Righteous*, that it has gone well with them. God was their Pilot through Life, and now they have entered their Haven, are safe arrived at the celestial Shores, and are joined with the *Blessed, who die in the LORD, who rest from their Labours, and whose Works follow them.*

And have we not the best Grounds to conclude that this was the Character, and that this is the Blessedness of our Friend and Brother, Mr *William Cromwell*? He was a Member of this Church, I suppose near if not quite fifty Years, or more, and was a Deacon of it for near Thirty; and I never heard of a single Blemish upon his Character during the whole Period of either his Deaconship, or Communion with us. And methinks it is no small Thing for the Lamp of a Christian Profession to be maintained through such an uncommon Space without its ever have been so much as once damped, or obscured. He appeared to be a Christian indeed, not only by abstaining from what was gross and scandalous

scandalous, prophane and ungodly, but by a Spirituality of Temper and an Attention to inward Religion, and the Pulse of his Soul towards God; and indeed his Sentiments and Conduct manifested an happy Union of experimental and practical Godliness. He met, and no wonder in so long a Pilgrimage, with very heavy Afflictions, but never did I hear him murmur or repine, though I am persuaded he was not without quick and keen Sensations. He appeared to be of an humble Spirit, and I well remember his saying to me not long before his Decease, "That he would lie at the Foot of God." In the frequent Visits I made him in his Decay of Nature, I did not perceive him in high and overflowing Joys, nor on the other Hand did he seem left to Consternation and Terror. How have I found him with some good Book of the Divines of the last Age in his Hand, or on his Table? And where are there Writings that ever excelled them for deep Penetration, Spirituality, and Christian Experience and Savour? He might have had genteel Provision made for him in Life, beyond what Providence had otherwise given him, if he could have qualified as a Member

Member of the Church of *England*; but he chose rather to preserve his Conscience inviolable, and to remain a Non-Conformist, than advance Himself in the World, and depart from what appeared to him the Line of Duty.

Such was the Person, whose Death has occasioned the present Discourse. May we not then upon solid Reasons conclude that he was one of *the Righteous*, and that it is now well with him, having honourably finished Life, and entered into his Master's Joy?

My most sincere and cordial Prayers are offered up for all the Survivors of the Family, to which our deceased Friend and Brother belonged, that they may be Followers of him as far as he was of JESUS CHRIST: and may all of us, in our several Departments and Characters, walk closely and humbly with our God in Holiness and Righteousness before him all our Days, and so be prepared to join the glorious and happy Company of the Spirits of just Men made perfect: and, while Heaven is replenishing, I trust, by one and another in swift Succession taken  
D away

away from the Church on Earth, may God of his infinite Mercy repair our Breaches, and attend his Word with the Demonstration of his Spirit and with Power, that so, instead of the deceased Generation, a new Progeny may arise, to join themselves to the LORD *as a willing People in the Day of his Power in the Beauties of Holiness.* Thus, while the Multitude of the Redeemed and Saved is increasing above, the Saviour's Standard shall not be deserted below, but, instead of the Fathers, shall come up the Children, *that shall be unto the LORD for a Name, and for an everlasting Sign that shall not be cut off* (g).

(g) Isaiah lv. 13.

A SPEECH



████████████████████  
████████████████████

A

S P E E C H

Delivered at the Grave of *William  
Cromwell, Esq; July 15, 1772.*

*My Fellow-Creatures, Fellow-Sinners, Fellow-  
Mortals, and Fellow-Immortals;*

**W**HEN Providence is pleased to call  
away by Death some hopeful Youth  
in the Flower of his Age, who might, ac-  
cording to the Course of Nature, have lived  
many Years as a Comfort and Ornament  
to his Family, and a growing Blessing to the  
D 2 Church

Church and World; or when the great Sovereign of all, the Lord of Time and King of Eternity, cuts short the Life of some eminent Person, suppose an excellent Magistrate or Minister, in the Prime of his Days, and in the Height of his Usefulness, who among the Friends of Religion, the Friends of Mankind, is not deeply affected with such Dispensations, and does not consider our World as sustaining very great and heavy Losses, whatever Accessions are hereby made to the Number of Saints made perfect in the Mansions of Glory?

But when a Person who has for numerous Years supported an unblemished Character as a Member of the Church of the living God, who has been a fair Epistle of JESUS CHRIST known and read of all Men, and who has attained the full Age of Man, that of Threescore Years and Ten, nay has gone beyond it, and has nearly, if not quite reached to Eighty Years, that Period so justly stiled in Scripture the Season of Labour and Sorrow; I ask you, my Friends, what is there distressing, what is there to be lamented, if we duly consider the Matter, in such an Event? Such Persons

sons have lived out the Number of Days allotted to Man, they have acted worthily and well in them, and they are grown ripe for Heaven, and perhaps, as the Hireling the Evening Shadow, are looking and longing for it, and why then should they not depart, and be with CHRIST, which is far better? or why should they prolong their Existence in this World amidst Infirmities, Decays, Pains, and Sorrows, merely to gratify our fond Desires of their further Company, to their own evident Affliction and Damage, to their growing Trouble in this World, and the Delay of their perfect Blessedness in the next?

Who then, my Friends, if my Observations are just and reasonable, should weep over the Grave of our deceased Brother, for such was his Character in Life as I have represented, and such was the uncommon Length of Days to which he had arrived?

Rather let us congratulate and rejoice, than condole and deplore. See here the Body of a weary Pilgrim laid to Rest. Here are Weakness, Dishonour, Corruption, Death deposited, ere long to be exchanged

or Life, Power, Immortality, and Glory. These Ashes sleep in JESUS, (and can they have a more faithful or tender Eye to watch over them, or a softer Pillow on which to repose?) and wait his Call to awake in the Likeness of his glorious Body, and to bear their Part in the Triumphs of that Day, *when he shall come to be glorified in his Saints, and to be admired in all them that believe* (b). As to the Spirit, it is already happy with the LORD. It has ascended to the Mount *Zion* above, to the City of the living God, the heavenly *Jerusalem*, and has joined the general Assembly and Church of the First-born, and the Spirits of just Men made perfect; and being delivered from all the Pains of mortal Flesh, being freed from every Temptation and Tendency to Sin, its sorest Burden while sojourning below, it is now in the Fruition of perfect Safety, perfect Holiness, and everlasting Rest and Joy. GOD, and CHRIST, and the holy Spirit, and Angels, and Saints in Heaven, and the Spirit departed, are all well pleased; why then should we be displeased, or why should our jarring Strings disturb the

(b) 2 Thess. i. 10.



the general Chorus, and interrupt the general Joy?

Lament not then, I say, for our deceased Brother, but go from his Grave contented, and even satisfied with the good Pleasure of our God concerning him; but yet with this Resolution, in the Strength of divine Grace, that you will copy his Example, that you will tread in his Steps, and that by Repentance towards God and Faith in our Lord JESUS CHRIST, and Hearts and Lives full of evangelical Love and Obedience, those Fruits by which so much Glory redounds to God, and so much Good to Men, you will be preparing for your own great Change, which will assuredly come, and how soon you know not, that so your Bodies may at Death sleep also in JESUS, and that your Spirits, when absent from the Body, may be present with the LORD, and in the unknown but promised and purchased Regions of Life and Immortality you *may stand before the Throne, and serve your GOD Day and Night in his Temple—where you shall hunger no more, neither thirst any more, neither shall the Sun light on you, nor any Heat;*

*for the Lamb, which is in the Midst of the Throne, shall feed you, and shall lead you to living Fountains of Waters, and GOD shall wipe away all Tears from your Eyes (i).*

(i) Rev. vii. 15, 16, 17.

A N

---

A N  
A P P E N D I X,

CONTAINING

A brief ACCOUNT of the  
CROMWELL-FAMILY, from before  
the *Norman* Conquest to the pre-  
sent Time (a).

A Genealogy is still extant, which ap-  
pears to have been extracted from the  
*Welch* Chronicles about the Year 1602, to  
shew the Descent of Sir HENRY CROMWELL,  
who was then living.

This Genealogy commences in the Person  
of *Glothyan*, fifth Lord of *Powes*, who married  
*Morpeth*,

(a) “ I was by Birth a Gentleman, living in neither  
“ any considerable Height, nor yet in Obscurity.”

CROMWELL's Speech to the Parliament, Sept. 12,  
1654. See the *Critical Review of the Life of*  
*OLIVER CROMWELL*, Page 6.

*Morpeth*, Daughter and Heirefs of *Edwyn ap Tydwall*, Lord of *Cardigan*; who was lineally descended from *Cavedig*, of whom the County of *Cardigan* took the Name of *Cavedigion*.

His Son, *Gwaith Voyd*, was Lord of *Cardigan*, *Powes*, *Gwayte*, and *Gwaynesaye*. He was wounded in Battle against *Avisa*, a *Scythian* Infidel, in defending the Temple of *St David's*, and died, according to the *Welch Chronicles*, about the *Norman Conquest*, Anno Domini 1066, and was buried at *Fountain-Gate* in the Parish of *Cavan*.

From *Gwinstan ap Gwaith*, who was second son of the above *Gwaith Voyd*, and inherited the Lordship of *Powes*, was lineally descended, through about thirteen Generations, and in about four hundred and forty Years, *Morgan Williams*; who, in the Reign of King *Henry VIII.* married the Sister of *THOMAS CROMWELL*, Earl of *Essex*.

*Morgan Williams* had a Son named *Richard*, who resided at *Hinchingbrooke* in *Huntingdonshire*, and who was knighted, not by the Name of *Williams*, but *CROMWELL* (b), and married

(b) " It is certain that Sir RICHARD CROMWELL  
" was Sheriff of *Cambridgeshire* and *Huntingdonshire*,  
" in



married *Frances*, the Daughter of Sir *Thomas Murfyn* Lord Mayor of *London*, a Native of *Ely* in *Cambridgeshire*.

His Son *Henry Cromwell* (c), of *Hinchingbrooke*, was knighted by Queen *Elizabeth*, Anno 1553. He married *Joan*, the Daughter of Sir *Ralph Warren*, who was twice Lord Mayor of *London*.

Sir *Henry Cromwell* had several Children (d). *Oliver* his eldest Son was knighted, and inherited

“ in the Time of *Henry VIII.* was a great Favourite  
 “ and Commander in the Wars; and had Grants of  
 “ Abbey Lands in *Huntingdonshire*, to the Amount, as  
 “ they were then rated, of three thousand Pounds per  
 “ Annum.”

*Biographia Britannica*, Vol. III. Article CROMWELL.

“ Upon the Dissolution of the Monasteries, Sir *Richard Cromwell* obtained all the Lands that belonged  
 “ to them in *Huntingdonshire*, which amounted to a  
 “ prodigious Value. This Sir *Richard Cromwell*, at a  
 “ solema Triumph held at *Westminster*, Anno 1540,  
 “ before King *Henry VIII.* and which was proclaimed  
 “ in *France*, *Spain*, *Scotland*, and *Flanders*, overthrew  
 “ two of the Combatants, Mr *Palmer*, and Mr *Caspey*.”  
*Critical Review of the Life of Oliver Cromwell*, P. 7.

(c) “ He is said to have been a worthy Gentleman,  
 “ both in Court and in his Country.” Ibid. P. 7.

(d) He had six Sons, *Oliver*, *Robert*, *Henry*, *Richard*, *Philip*, and *Ralph*. Ibid. P. 8.

herited his Father's Estate and Manor at *Hinchingbrooke* (e). He married twice. His first Marriage was to *Elizabeth* Daughter of Sir *Thomas Bromley*, and his second to Lady *Ann*, Widow of Sir *Horatio Palavicini*, of a noble *Genoese* Family. His Children were a Son named *Henry*, married to a Daughter of Sir *Thomas Wyan*, and four Daughters, namely, *Joan* married to *Francis Bunnington* Esq; *Elizabeth* married to *William Hampden* Esq; *Frances* married to *Richard Whalley* Esq; and *Mary* married to *William Dunch* Esq; Of the female Descendants of the said Sir *Oliver* there may probably be many remaining, but the Male Line appears to be extinct.

*Robert Cromwell* Esq; the second Son of the abovementioned Sir *Henry Cromwell*, fixed his Residence at *Huntingdon*, and the House in which he lived, or at least the Spot on which it stood, is shown to this Day, as the Place where his memorable Son *OLIVER* was born.

This

(e) " He gave King *James I.* the greatest Treat that had been given to a King by a Subject, had a great Estate, and was a zealous Royalist."

*Biographia Britannica*, Vol. III. Article *CROMWELL*.

*Robert Cromwell* married a Daughter of *Sir Richard Steward of Ely*, by whom he had a Son named *OLIVER*, in Compliment to his elder Brother, and three Daughters, namely, *Robina* (f) married first to *Dr Peter French*, Canon of *Christ-Church, Oxford*, and afterwards to *Dr John Wilkins*, Bishop of *Chester*, another married to one *Mr Jones*, and a third to one *Mr Jewster*.

*OLIVER CROMWELL* was born in the Parish of *St John in Huntingdon*, April 25, 1599. His Education was that of a private Gentleman at *Sidney College in Cambridge*, and he was next sent to *Lincolns-Inn* to study the Law. The after Displays of his Genius and Bravery, his great Exploits, and his Elevation to the Protectorate of the Commonwealth of *England* in the Year 1653, which he held to his Death, *September 3. 1658*, are what every *English Historian* relates, and will undoubtedly draw after them the Astonishment

(f) This Lady, by her first Husband, *Dr Peter French*, had a Daughter named *Elizabeth*, who was married by her Father-in-law, *Dr Wilkins*, February 23, 1663 4, to Archbishop *Tillotson*, by whom he had two Daughters, who died before him.

*Birch's Life of TILLOTSON*, p. 38, and 369.

ment of all Ages. A few Anecdotes of this extraordinary Person I will take Leave to mention.

His Great-Grandson, *William Cromwell*, whose Death occasioned the foregoing Discourse, once shewed me a written Paper containing the Character of his Great-Grandfather, drawn up by a Person who intimately knew him, in which he is represented as having such a tender Sensibility of Spirit, that if an Account was given him of a distressed Case, the Narration would draw Tears from his Eyes. Another Anecdote was also communicated to me by his abovementioned Great-Grandson; that the young Lady, the Daughter of Sir *Francis Russell*, who married Mr *Henry Cromwell*, the second Son of the Protector, had entertained before her Marriage an ill Opinion of his Father OLIVER; but that, upon her coming into the Family, all her Prejudice was removed, and changed into a most affectionate Esteem for her Father in Law, as the most amiable of Parents.

I know not how to restrain myself from mentioning what Professor *Muirhead* related

to



to me some few Years since at *Glasgow*. He acquainted me, that when OLIVER CROMWELL was at that City he attended divine Worship in the great Church there, when the Reverend Mr *William Derham* preached, and called OLIVER an Usurper to his Face; but that he was so far from resenting the Minister's Usage of him, that he invited him to a Visit in the Evening, when they supped together in great Harmony; only OLIVER observed to Mr *Derham*, that he well knew how much he and his Brethren disliked him, but that they might assure themselves that if any of the *Stewart* Line came to the Throne, that they would find their little Fingers heavier than his Loins. For the Truth of this Prediction let the Reader consult CROOKSHANK'S *History of the State and Sufferings of the Church of Scotland, from the Restoration to the Revolution*.

To these Anecdotes let me add two Observations concerning this remarkable Person; the first, that, whatever may have been suggested to the contrary, he made a Profession of Religion, and appeared to be sincere in it, before he arose to his great Dignity and Power,

as

as may be evinced from his Letters written long before that Period, and from what MILTON says of him, " that being arrived  
 " to manly and mature Age, which he spent  
 " as a private Person, and noted for nothing  
 " more than the Cultivation of pure Religion,  
 " and Integrity of Life, he was grown wealthy in Retirement at Home (g)." The other Observation, which I take Leave to mention, is, that it does not appear that in the Height of his Power he ever diverted any Part of the national Property to the private Emolument of himself or Family, as he left them possess of the small Estates only which he enjoyed before he arrived to the Protectorate.

OLIVER CROMWELL married *Elizabeth* (b), Daughter of Sir *James Bouckier* of *Felsted* in *Essex*. By this Lady he had two Sons, and four Daughters. His eldest Daughter *Bridget* married

(g) *Is matura jam & firmate Ætate, quam & privatus traduxit, nulla Re magis quam Religionis Cultu purioris, & Integritate Vitæ cognitus, Domi in occulto creverat.* MILTON's Prose Works, Vol. II. P. 395, Quarto, London 1753.

(b) It appears that she survived her Husband fourteen Years, and died Oct. 8, 1672.

married *Henry Irelon* Esq; whom his Father-in-law left in *Ireland* as Lord Deputy to compleat his Conquests, but who died there in the latter End of the Year 1650, or in the Beginning of 1651. She afterwards married *Charles Fleetwood* Esq; more generally known by the Title of General *Fleetwood*. The Protector's second Daughter *Elizabeth*, married *John Claypole* Esq; of *Norfolk*. She died before her Father, *August 7, 1658*, and his Grief for her Loss is supposed to have hastened his Death.

His third Daughter, *Mary*, married Lord Viscount *Falconbridge*, and died in the Year 1700.

His fourth Daughter, *Frances*, married the Honourable *Robert Rich* Esq; Grandson to the Earl of *Warwick*; and after his Death Sir *John Russell*, Baronet, of *Chippenham* in *Cambridgeshire*.

RICHARD, the eldest Son of OLIVER, was born *October 4, 1626*, and married *Dorothy* Daughter of *Richard Major* Esq; of *Hursly* in *Hampshire*, by whom he had several Children, but only three Daughters lived to Maturity. The first, *Elizabeth*, was born

E

March

*March* 26, 1650. She spent the latter Part of her Life in *Bedford-Row, London*, and died unmarried *April* 8, 1731, at the uncommon Age of 81 Years. The second Daughter was *Ann*, born *March* 27, 1659, who married *Dr Thomas Gibson*, a Member of the College of Physicians, and Physician to the Army. She died without Issue, *October* 7, 1727. The third Daughter, *Dorothy*, was born *August* 1, 1660. She married — *Mortimer Esq*; but died without Issue, *May* 14, 1681, in the twenty-first Year of her Age.

It needs not be mentioned that *RICHARD CROMWELL* succeeded his Father in the Protectorate, but that he had no long Possession of his exalted, but very thorny Station. It was not till his Father was confirmed in the Protectorate that he was called to Court, and made Chancellor of *Oxford* (i), having till this Time lived privately at *Hursly* in *Hampshire*, upon the Fortune his Wife brought him (k). After the Restoration he went to *France*, and continued some Years in Obscurity at *Paris*; but upon a Rumour of a War between

(i) *Rapin*, Vol. XI. Page 108.

(k) *Clarendon*, Tom. III. Page 469.



between *France* and *England*, he removed to *Geneva* (1). Some Years before the Death of King *CHARLES* the Second he returned to *England*, and lived many Years at an House near the Church at *Chestnut* in *Hertfordshire*, under the assumed Name of *Clark*, where he died *July* 13, 1712, in the eighty-sixth Year of his Age.

Whatever may have been said of *Richard Cromwell*, that he was but of slender Capacity, we have Reason to believe him to have been a Person of good Understanding. The eminent *Dr Watts* assured me, from the Conversation he had several Times with him, that his Abilities were by no Means contemptible; and there is an Account in *Dr Calamy's Life* of *Mr Howe*, who was *Mr Cromwell's* Chaplain during his Protectorate, which reflects no small Honour upon *Mr Cromwell's* true Discernment in a very arduous Affair: “ I  
 “ have been told by a Friend, says *Dr Calamy*,  
 “ that when he signified, in a free Discourse  
 “ with *Mr Howe*, that he had heard *Richard*  
 “ *Cromwell* reflected on as a weak Man, he  
 “ with some Warmth made this Return.

E 2

“ How

(1) *Life of Cromwell*, Page 432.

“ How could he be a weak Man, when, upon  
 “ the Remonstrance that was brought from  
 “ the Army by his Brother *Fleetwood*, he  
 “ stood it out all Night against his whole  
 “ Council, and continued the Debate till  
 “ four o’Clock in the Morning; having  
 “ none to abet him but *Tburlow*, maintain-  
 “ ing, that dissolving that Parliament would  
 “ be to his and their Ruin (m).” It should  
 seem that Mr *Cromwell*, while he lived at  
*Cheshunt*, was not a Recluse, but that he made  
 Visits and Excursions to his Friends, not only  
 from what I have learnt from Dr *Watts*, and  
 another Gentleman (n) now living, but from  
 what

(m) *Calamy’s Life of Howe*, prefixed to his Works,  
 Page 8.

(n) Mr *William Tonge* of *Denmark-street, Soho, Lon-*  
*don*. This Gentleman, in a Visit I lately made him,  
 told me, that he well remembers Mr *Richard Cromwell*;  
 that Mr *Cromwell* on a Lord’s-day constantly attended  
 public Worship; that he was very frequently at a very  
 respectable Family where Mr *Tonge* then lived; that he  
 was well esteemed in the Neighbourhood about him;  
 and that there was no Kind of Blemish upon his Cha-  
 racter. From what I have learnt from Mr *Tonge*, Mr  
*Cromwell* by no means appeared to want Spirit, and  
 was not destitute of innocent Pleasantry in his Conver-  
 sation,

what Mr *William Cromwell*, his Great-Nephew, told me, that he remembered his dining at *Westminster* with his Uncle *Richard Cromwell*, the Reverend Mr *Jeremiah White*, who had been Chaplain to *Oliver Cromwell*, and Mr *William Penn*, the famous Quaker and Proprietary of *Pensylvania*. It is related by Dr *Calamy* in his abovementioned Life of Mr *Howe*, " that in his last Sickness Mr *Howe* " conversed freely with such as came to visit " him, and that they were many of all Ranks. " Among the rest *Richard Cromwell*, who " was grown old (o), and had lived many " Years retired from the World since the " Time Mr *Howe* was his domestic Chap- " lain, hearing that Mr *Howe* was going off " the

sation, though it should seem that Mr *Cromwell* was not very free to speak of his former Elevation, as Dr *Watts* informed me that he never heard him so much as glance at his former Station above once, and that very distantly, in all the Converses he had with him. Mr *Tonge* added, that Mr *Cromwell* was so hale and healthy at the Age of *four score*, that he has known him at that Time gallop his Horse for several Miles together. Mr *Tonge* describes Mr *Cromwell* as a tall, well-built Man, of a fair Complexion; a Description that by the Way might serve for his Father *Oliver*.

(o) He was now near Eighty.

“ the Stage, came to make him a respectful  
 “ Visit, and take his Farewel of him before  
 “ he died. There was a great deal of seri-  
 “ ous Discourse between them. Tears were  
 “ very freely shed on both Sides, and the  
 “ Parting was very solemn, as I have been  
 “ informed, says Dr Calamy, by one present  
 “ upon the Occasion (p).” Mr *William*  
*Cromwell*, the Great-Nephew of Mr *Richard*  
*Cromwell*, told me, that his Uncle upon his  
 Death-bed, speaking to his Daughters about  
 him; said, “ Live in Love. I am going to  
 “ the God of Love.”

The second Son of OLIVER was named  
 HENRY. The Time of his Birth we cannot  
 ascertain. About the Year 1653 he married  
 a Daughter of Sir *Francis Russell*, of *Chip-  
 penham* in *Cambridgeshire*. He resided after  
 his Marriage at *Whitehall* till he was ap-  
 pointed Lord Deputy of *Ireland*. He conti-  
 nued in this Station till his Brother *Richard*  
 quitted the Protectorate, when he also re-  
 signed the Regency of *Ireland*, and retired to  
*Chippenham* in *Cambridgeshire*, the Seat of  
 his Brother-in-law, Sir *John Russell*. After  
 he

(p) *Calamy's Life of Howe*, Ibid. P. 75.



he had lived about five or six Years there, he removed to his Estate at *Spinney-Abbey* (q), near *Soham* in the same County, where he spent the Remainder of his Days, descending from the toilsome Grandeur of governing Men, to the humble happy Occupation of Husbandry, in which King *Charles* the II<sup>d</sup>. found him employed when, as I have been well informed, he honoured him with an unexpected Visit, in an Excursion he made for that Purpose from *Newmarket*. The Time of Mr *Cromwell*'s Decease we cannot determine. The following Account of him is given in *Rapin's* History: The  
 “ Parliament (namely, in 1659) voted  
 “ that the Government of *Ireland* should be  
 “ by Commissioners nominated and appointed  
 “ by Parliament, and not by one Person, and  
 “ that *Henry Cromwell* should be acquainted  
 “ with the Order, and required forthwith to  
 “ repair to the Parliament. He peaceably  
 “ submitted, though, in all Probability, if  
 “ he had been inclined to resist, the new  
 “ Governors would have found it difficult to

E 4

remove

(q) Formerly a Priory of Black Canons founded by *Beatrix Malchise*, and *Mary de Bassingbourne*.

“ remove him. He was extremely beloved  
 “ in *Ireland* both by the Army and the *Eng-*  
 “ *lish* Inhabitants, having never injured  
 “ any Person, but on the contrary obliged  
 “ every one, as far as lay in his Power.  
 “ But doubtless, not thinking himself secure  
 “ of Success, and receiving no Orders from  
 “ his Brother, he was unwilling to under-  
 “ take so important an Affair. All Histori-  
 “ ans are unanimous in their Praises of him,  
 “ and generally believe that if he had been  
 “ Protector, instead of his elder Brother,  
 “ the Officers would have met with their  
 “ Match, or not attempted what they un-  
 “ dertook against *Richard* (r).”

I well remember what no inconsiderable  
 Judge of Men once said of Mr *Henry Crom-*  
*well*; “ that he was truly a great Man, and  
 “ might pass for a great Man in those great  
 “ Days.”

By his aforesaid Lady, the Daughter of  
 Sir *Francis Russell*, Mr *Cromwell* had several  
 Children, namely,

*Elizabeth*, born at *Whitehall*, September,  
 1654, who died July 17, 1659, at *Chippen-*  
*ham* in *Cambridgeshire*.

Oliver,

(r) *Rapin*, Vol. XI. Page 141.

*Oliver*, born at *Cork-House*, *Dublin*, *April* 18, 1656, who died at *Spinney-Abbey* in *Cambridgeshire*, Anno 1685.

*Henry*, born in *Dublin-Castle*, *Mr Cromwell's* then Residence as Lord Deputy of *Ireland*, *March* 3, 1658.

Another *Elizabeth*, born at *Chippenham*, *June* 3, 1660, who appears to have been married, and to have died in *London* in the Year 1711, with her two Daughters, *Frances* and *Jane*, of the Small-Pox.

*Francis*, born at *Chippenham*, *June* 7, 1663, who died Anno 1719.

*Richard*, born at *Spinney-Abbey*, *August* 13, 1665, who died at *London*, *February* 18, 1686-7. And,

*William*, born at *Spinney-Abbey*, *April* 29, 1667, who died in the *East-Indies*, *January* 9, 1691.

Of these several Children no Descendant, that we know of, remains but from the third Son, *Henry*. He married *May* 28, 1686, *Hannah* the eldest Daughter of *Mr Benjamin Hewling* (s), a Turkey-Merchant, by whom he

(s) He was the Father of the two amiable Brothers *Mr Benjamin* and *Mr William Hewling*, who suffered in

he had Issue,

*Oliver*, born at *Spinney-Abbey*, *October 18*, 1687, He died at *Grays-Inn*, *London*, *May 31*, 1703.

*Benjamin Hewling*, born at *Spinney-Abbey*, *November 18*, 1689. He died at *York*, *August 25*, 1694.

*Mary*, born at *Newington-Green*, *April 11*, 1691. She died unmarried, but the Time of her Death does not appear.

*Henry*, born at *Spinney-Abbey*, *March 13*, 1691-2. He died at the same Place, *January 1692-3*.

*William (q)*, born in *Cripplegate-Parish* in *London*, *April 24*, 1693. He resided in *London* in Chambers at *Grays-Inn* the greatest Part of his Life, having been intended for the Law. In the Year 1750, he married

*Mary*

in the West of *England* for their Concern in the Rising there in Favour of the Duke of Monmouth. See the Account of these two young Men in the *Western Martyrology*, from Page 143—165.—*N. B.* Their Sister, afterwards *Mrs Cromwell*, attended her Brothers during their Imprisonment; and we are considerably indebted to her for the Memoirs preserved concerning them.

(*q*) The Gentleman whose Death occasioned the foregoing Sermon.



*Mary Westby*, Widow of *Thomas Westby*, Esq; of *Linton in Cambridgeshire*. After his Marriage he lived about two Years at *Bocking* in *Essex*; but upon his Wife's Decease, which happened *March 4, 1752*, he returned to *London*, and died there *July 9, 1772* in the 80th Year of his Age.

*Richard*, born at *Hackney*, *May 11, 1695*. His Profession was that of an Attorney. He died at *Hampstead*, *December 3, 1759*.

*Hannab*, born at *Hackney*, *January 10, 1696-7*. The Time of her Death unknown.

*Henry*, born *May 16, 1698*. He resided the greatest Part of his Life in *London*. He held a Place in the Office of Excise, and died *January 4, 1769*, unmarried.

*Thomas*, born at *Hackney*, *August 19, 1699*. He carried on the Business of a Grocer many Years on *Snow-Hill, London*. He died *October 2, 1748*.

*Oliver*, born in *Grays-Inn, London*, *September 23, 1704*. He held some Time a Commission in the Army; after the Resignation of which he lived privately till his Death, which happened in the Beginning of *August, 1748*. He died unmarried.

The

The Father of this numerous Progeny, *Henry Cromwell*, bore a Commission in the Army, and died in *Spain*, in her Majesty *Queen Ann's* Service, in Quality of Major of a Regiment of Foot, *Aug. 1711*, in the 54th Year of his Age.

The other Children of Major *Henry Cromwell* dying young, or unmarried, his only Posterity now remaining are from his fifth Son *Richard*, and his seventh Son *Thomas*.

*Richard Cromwell* married *Sarah*, Daughter of *Ebenezer Gatton*, a Grocer in *Southwark*, by whom he had several Children, of which three Daughters remain, *Elizabeth*, *Ann*, and *Letitia*, now living at *Berkhamstead* in *Hertfordshire*.

*Thomas Cromwell* was twice married, first to *Frances*, Daughter of Mr *John Tidman*, a reputable Tradesman, by whom he had several Children, who all died young or unmarried, except a Daughter named *Ann*, who was married *October 1, 1753*, to Mr *John Field*, Apothecary in *London*, who have several Children.

Mr *Thomas Cromwell's* second Wife was *Mary*, the Daughter of Mr *Nicholas Skinner*, a Merchant in *London*. By her Mr *Cromwell* had

had six Children, four of which died young or unmarried. The surviving Children are a Son, *Oliver*, an Attorney in *London*, who was married *August 8, 1771*, to *Mary* Daughter of *Mr Morgan Morse*, an Attorney in this City, and a Daughter, *Susannah*, living with her Mother in *London*.

Such have been the Vicissitudes of the *Cromwell-Family*; now exalted nearly to the highest Pitch of human Grandeur, and now descending nearly to the common Level of Mankind!

The Survivors in this Family are in genteel Circumstances, in respectable Connections, and truly deserving and ornamental in their Characters and Stations.

**F I N I S.**

*Published by the same* AUTHOR,

**I. SERMONS** on Various Subjects, with  
an **HYMN** adapted to each Subject,  
designed to assist the Devotions of the Family  
and Closet. Price 5s.

**II. The Religious Observance of the SAB-  
BATH.** Price 1s.

**III. Separate DISCOURSES** on various Oc-  
casions.

**IV. RHETORIC:** or a View of its princi-  
pal Tropes and Figures in their Origin and  
Powers, with a Variety of Rules to escape  
Errors and Blemishes, and attain Propriety  
and Elegance in Composition. Price 5s.

**V. HYMNS** adapted to divine Worship.  
Price 3s.

**VI. The CHRISTIAN MINISTER,** in three  
Poetic Epistles to Philander. To which are  
added, several other Pieces of Poetry. Pr. 3s.



